method, by which we may bring, bend, persuade, or turn these psychological curios to our course.

Just the proper method to pursue in handling them can be obtained only in an empirical way, and often we find our empiricism quite insecure toward the preservation of a pure ethical feeling between these peculiar traits of mind and ourselves—the deficit being on the part of the former(?).

When we approach, and view this subject closely, in its details, it looms up before us like the Himalayan heights, truly a Mount Everest, psychologically viewed—that presents unscalable heights, frowning cliffs, battlemented walls, and precipitous ledges, along and over which we have but little desire to clamber.

To begin: There is the student with a peculiar trait of mind which manifests itself in an apparent undying love for his teachers. His advice is always willingly sacrificed to assist the Faculty in carrying out matters of *state*, and looking after things in general which in no way concerns him; expecting in return the encomium of the Faculty—when he often finds to his chagrin that his "fondest hopes" have been blighted by the *mildew of justice*, his plans shattered, etc.,—*his reason enthroned*(?). Then the institution, in the eye of his mind, falls with as great a crash as that produced by the fall of the wall of Jericho.

The next trait, we purpose to mention is exemplified in a character, that, considered apart from any discipline, is *intolerable*, and is more to be feared as a *cause of trouble* than any other *class*. I shall only give a general description of this *form*: he is not always easy to ensnare, or, rather, his *fabrication* as shown in a wanted usurpation of power is not always easily detected.—He appears to us as one who is possessed by a *concatenation of unconscious (mental) cerebration*. He, in his direful imaginative processes, pictures to himself and companions his mammoth executive ability to foil the president in the directing of the polity of the institution,—and when in the optical delusion of his judgment some universal College regulation begins to discipline his unpolished manners he at once develops the "law of contraries," however, in an illogical sense, and instantly marshals in formidable array the dynamics of his wrath by inaugurating a clandestine campaign against all who may oppose his folly. He wastes his energies in antagonizing *right* and trying to have things his own way.

I once knew a student of this type, who through the diplomacy of his friends, finished his college work and in the course of time was, through the same influence, given a professorship in a "small" college. The peculiarities of his undisciplined mind immediately showed the "cloven-foot," which manifested its obnoxiousness in the organization of a clan composed of students of like *traits*, and those whose sympathies were aroused by a vivid portrayal of their so called "rights" and their abuses, etc. This state of affairs continued till the Faculty and Board convened to investigate the case—which resulted in dismissal of the professor.

To show that such objects of pity actually do cause trouble, by their mental eccentricities, we shall recite another instance—in which the Board dismissed a prominent professor of world-wide reputation, on the plea of insanity—due to over work. One of these minds with peculiar traits—a friend to the professor—incited a meeting among six-hundred students in the beginning of a session—with one hundred thousand dollars of unpaid tuition—the enraged students held a mass-meeting, appointed a committee to interview the Board with the demand of restoration of the demented professor on penalty of failure to comply with their request that they *en masse* would leave the institution and matriculate at another near by. They obtained their wish. In less than six months the same students who coerced the Board to comply with their wisher, again appointed a committee to ask that the learned professor, be relieved of his position and be conveyed to "Kirk Bride," an asylum.—Again they obtained their desire.

If students fail in diagnosing mental imbecility they may fail in other matters of less moment. One student caused all this trouble, and all because somebody failed to read the student's character who inaugurated the trouble.

The sooner such *actions*, or mental aberances are discovered and caused to approach the normal—the better for all concerned.

It was our purpose at the start to note these *types* more at length and give their purely phrenological bearings on the minds of their associates, but we find it will be too unnecessarily lengthy an article that can prove of little value save to those directly interested professionally, hence I trust the mere mention of these odd mortals may serve to refresh our minds along such lines, and cause others to seek for *more light* on these *occult subjects*, by diving into Physiological Psychology, and the careful study of Temperment as depicted in cuticular lines, woven in the mental superfice. Physiognomy is no bad index to the character of the mental resident within; however, we do not mean that any shall infer by this that we insist upon their deception, by a credulous manifestation, among the wild extremes and fanatical delusions as advocated by mono-maniacal phrenologists.

Indeed the so called Science of Phrenology, as delineated and advocated *by some*, is a fraud of the most pernicious order—their works are a travesty on bibliography—a caricature upon aletheology; in which numerous misrepresentations, and gross perversions of well established psychological data, are trampled down by their authors as so many mythological dicta.

If the latter paragraph be deemed a digression—then we insist that authors acquaint themselves more fully with *that*, that is most justly termed the Science of the Laws of thought—the Science of Sciences—*Logic*.

The only method by which such cases as have been previously enumerated can be successfully handled is: First, their early discovery; this implies a proper person, i. e. one whose power of judgment and character is sufficiently great to discriminate between the *odd* and *equal*—mentally considered.

Second: One whose experience is extensive enough to treat his *case* abstractly—and see the end—then dispose of the same concretely. This often requires a vast amount of precision in judgment. The reasoning powers, are here, frequently tested, as well as sometimes defeated; despite judicial and executive ability.

Often it is necessary to use persuasion, again firmness without the latter element, and not always are we successful, but on the contrary are driven to the dernier ressort of making examples of them that others may take warning and profit by the penalty inflicted upon such unaccountable mental vagaries.

To be a successful pedagogue, one must be both a *Scientist* and an *Artist*, i. e., he must not only *know*, but understand how to *impart* his *knowledge*.

Patience, industry, vigilance, energy, firmness, determination, dignity, and gentleness, etc., etc., as separate elements, when combined, "go a long way" toward the "make up" of the judicial and executive principle.

*Anger*, bordering on *acute mania*, should never be tolerated in the president or any member of a Faculty. He who will not rule his own passions is no fit candidate for the presidency of any institution where the prime object is the training of *mind*; for he must calculate to do his duty with few plaudits of "well done thou good and faithful servant, enter thou into the joys of thy Lord."

The reasons for *this* are based upon the very *thing* under discussion, therefore he should do his duty even if he be "persecuted for righteousness' sake". In this the anathemas of the wicked should not "*fret*" us for we have "our reward," if we *do right*.

We believe with Aristotle, that: "It is the divine principle within which in some way sets everything in motion. Reason has its origin in something better than itself. What is there, then, which you could call better than *rational cognition* except God?"

Aristotle, Eih. Eud. vii. xiv.

Truly in the language of D. Munsey: "Man is a complex being in his unity. With reference to his substance, popular speaking, he is two; with reference to his nature, as distinguished from his substance, he is